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WORLD CONFERENCE
for
INTERNATIONAL PEACE THROUGH
RELIGION

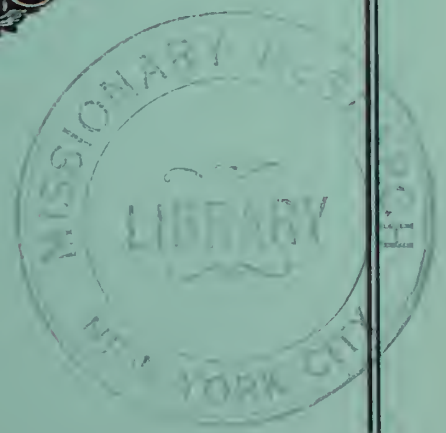
(Formerly called *Universal Religious Peace Conference*)

The Frankfort Conference

AUGUST, 1929



Publication No. 9



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for
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Administrative Offices:

70 FIFTH AVENUE, NEW YORK, U. S. A.

41 PARLIAMENT STREET, LONDON, S.W.1, ENGLAND

3 RUE DESRENAUDES, PARIS 17E.

FRUCHTSTRASSE 64, BERLIN O. 17

Publication No. 9

FOREWORD

WHEN the suggestion was first made that representatives of the world's living religions be brought together to discuss ways and means for promoting world peace, it was looked upon as an impossible dream.

Since 1924 the original proposal has taken definite shape, so that today it is more than a vision. The proposed conference bids fair to become one of the greatest events in the religious life of our generation.

A preliminary conference was held in Geneva in 1928 with 191 delegates brought together from the ends of the earth and representing the varied religions. It was agreed that an organization should be created; that the purpose should be solely to devise ways and means to bring to bear upon the problems of peace and war the weight of the world's idealism as expressed in its religions.

The Executive Committee elected at Geneva met in Paris later in the year, and again in Frankfort, Germany, in August, 1929.

The difficulty is to secure a practical interpretation of what religion really means. At the conference each religion will be asked to state its teachings on peace; what it is doing to inculcate these teachings among its followers; how far it can go in uniting in a common crusade to establish international relationships on a peace footing and to outlaw war. The conference will create a great world sentiment in behalf of the things for which vital religion stands. Its universality will make it appealing beyond anything that has yet been attempted.

This is the hour for the accomplishment of this supreme task. Humanity awaits a message and a program which will bring it to pass. The religions of the world must rise to this great opportunity. Not only will it be worth doing, but it will be worth all that it will cost. When the nations are being bled white to pay for war, surely those who believe in the power of religion to prevent war should be ready and eager to see through this high purpose.

The Frankfort Conference

THE Executive Committee of The World Conference for International Peace Through Religion met in Frankfort, Germany, August 19-22, 1929.

There were sixty-two members and some twenty invited guests present, representative of the living religions and the leading countries of the world.

The sessions were held in the Noblemen's Room of the City Hall.

The Chairman's Address

In his opening address, the Chairman, Dr. Shailer Mathews, of Chicago, Illinois, said:

"Ladies and Gentlemen:

"To most of us this meeting brings reminiscences of our delightful and we believe important meeting held last year in Geneva. At that time 191 persons came together representing 12 different religions, and we found ourselves engaged in a most interesting and so far as I know historically unique task.

"We met together and in various commissions we discussed first of all the matter of holding a World Peace Conference to be composed of those affiliated with the existing religions. Our meeting was singularly enjoyable and we found ourselves able, after we got somewhat acquainted with each other, to discuss very frankly in the various commissions, which were there organized, matters of common interest to us all.

"It was decided that a Universal Religious Peace Conference should be held. The exact time and place were not decided. It seemed to us a great step even to decide that the Conference should be held. In order to further that end an Executive Committee was formed of about 70 in number which is here gathered in this distinguished city today. This Committee chose an Administrative Committee which met last December in Paris for the purpose of considering various details which the general purpose of the Conference demanded. This Committee decided to call

the meeting of the Executive Committee here in Frankfort at this time, and in order to further the conduct of our Conference it drew up by means of a Committee that will report tomorrow a number of suggestions. These suggestions will be presented to you in writing in French, English and German and will be the subject of discussion. This Executive Committee is not of course the Peace Conference. It is a group of men and women who were appointed by the preliminary conference last year to consider the ways and means, the program, the topics and method of organization of that larger Peace Conference which it was then decided to hold.

“During the past year our indefatigable Secretary, Dr. Atkinson, has visited a number of countries going as far as India, China and Japan, and has had most significant conferences with the distinguished leaders of religions in these various lands. Dr. Atkinson tomorrow will read a rather complete report upon this extraordinary travel which he has made. I am very sure that when you hear his report you will be convinced that there is a very decided interest in this proposed Peace Conference, and that there is a remarkable readiness on the part of men of a great variety of religious affiliations to take part in this Conference. The time and place of this Conference will be decided by this Committee. Recommendations will be made relative to this later in the sessions.

“This afternoon as we meet it is primarily for the sake of getting acquainted with each other. One of the most valuable results of this meeting is to build up an international friendship. When we get acquainted with each other it is amazing to see how much we like each other, and as we meet here in this informal way for the purpose of discussing matters which are as we believe of vital import to the future as well as to the present, we find ourselves immediately in the companionship of friends. Those of us who met together last year have been enriched by the acquaintanceships and the friendships which have been the result of that meeting. I think it is in order for me, representing the Committee as Chairman, briefly to state what, at the meeting in Geneva, emerged as our chief purpose. First of all we saw clearly that this was not a parliament of religions in which an effort was

to be made of some sort or other to find a minimum upon which we could all agree, for some of us are very little interested in minimums. We hold the things which are sacred and we do not wish to abandon these things. We have, of course, a common religious attitude or we should not be here; but we are not here to discuss, as I understand the announcement made last year, any of our sanctities. We are not to attempt a discussion of our religious beliefs or to attempt any academic formula to which we should all agree. That to which we should all agree in all probability would not be worth agreeing to because it would represent so little of our deepest convictions. We have gathered together not for the purpose of the discussion of faiths, but for the discussions of ideals which we hold irrespective of our particular religious relationship, and that particular ideal to which we are to devote ourselves is the development, through our religious connections and by virtue of our religious connections, to a better international feeling; something that shall prevent a recurrence of war; something that shall show that human beings can live together as human beings with their faces set toward the common good, rather than the opposite. I do not understand that when we set up peace we mean thereby the maintenance of a present *status quo* for peace is something other than a mere preserver or accomplisher. As I see peace it is the intelligent cooperation of human beings in international relations in such a way as will be worthy of their personal intelligence.

“In order to discuss this single topic it will be necessary for us to consolidate our thought on the particular point for which we have gathered, and in order that this may be most effectively accomplished we shall proceed in an orderly and, I trust, in a parliamentary way for the consideration of the topics which may be presented, and the basis, as I have already indicated, of this particular procedure will be the report of the agenda that we will take up tomorrow morning.

“There is something inspiring in our undertaking. I think we are all aware that one might almost say the rather unique task we are all engaged in is a sort of adventure, and the adventure rests for its success ultimately upon our willingness to listen to those who differ from us and by process of friendly discussion

reach such conclusions as may seem on the whole most desirable and most promising to the ultimate benefit of us all, and it is with that sort of hope that we come together. While men's ideals agree they can proceed to the administration of their ideal. The way to get together is to work together, facing common futures rather than varied pasts, and with that in mind we shall proceed to the discussion of how the varied religious groups which we represent can be interested by process of education and such other methods as may be determined to be common factors to a will to peace; the attitude of mind that shall be the atmosphere in the midst of which economic, political, racial and even religious differences may be discussed and destroyed. I sincerely trust that this meeting may deepen our conviction as to the power of religion to further human understanding and to bring human lives more completely under the influence of those ideals to which we all, because of our presence, stand committed. So far as I have any official right to do so I welcome you all to these sessions and to these discussions, and we shall I am sure in the midst of our discussions constantly seek the guidance of the God whom we worship, whom we would serve, and whom we believe is the Father who can be trusted to further the welfare of His children."

Speeches of Welcome

Speeches of hearty welcome were delivered by Pastor Theodor Weidner of the Catholic Peace Society of Frankfort, Pastor Friedrich Manz of the World Alliance and Rabbi Dr. Seligman of the Jewish Peace Society of Frankfort.

Following this formal opening, a reception was tendered to the delegates in the Throne Room of the City Hall, the spot on which the later Emperors of the Holy Roman Empire were crowned. An address of welcome on behalf of the city authorities was delivered by Counsellor Dr. Keller and response was made in behalf of the Committee by Dr. T. Rhondda Williams of England, after which tea was served and an hour of friendly intercourse was enjoyed by the members of the Conference, the representatives of the city, of its religious organizations and a large group of other friends.

It was announced that Prof. Dr. Richard Wilhelm, Director of the China Institute and Chairman of the Frankfort Committee of Arrangements, was ill and would be unable to attend the Conference, but by vote his name was inserted in the list of delegates.

Communications

Letters or telegrams were received from the following members of the Executive Committee regretting their inability to be present: Prof. Mihalescu of Roumania, Mr. Robert J. Caldwell, Baron von Pallandt, the Bishop of Novisad, Mrs. Rourke, the Metropolitan of Warsaw and All Poland, Sir Denison Ross, Mr. Loftus Hare, Dr. K. T. Paul, Bishop Tolzien, Rabbi Levi, Dean Robbins, Mrs. Cadbury, Dr. Sydney Berry, Dr. Cyril Norwood, Dr. Datta, Mr. Peet, Bishop McDowell, Mrs. Innes, Mr. Panabokke, Vice-Admiral Drury-Lowe, Mr. Bertram Pickard, Dr. Pavry, Rev. H. W. Fox, Dr. W. H. Drummond, Sir Willoughby Dickinson, Dr. Pereira de Mendes, Mrs. Matsch Hendrick and Mr. Yamada. The following special telegrams from Mr. Nathan Straus of New York, and a letter from the Metropolitan of Warsaw and All Poland were read:

*"Universal Religious Peace Conference,
Frankfort on Main.*

A world religious conference on international peace is an earnest of the dawn of the day when nation shall not lift up sword against nation neither shall they learn war any more. For when men of all races and creeds come together and look each other in the eyes without fear or mistrust while proclaiming peace and brotherhood as the teaching of all their religions there is achieved that recognition of world brotherhood out of which world peace can be born. I have been taught all my life that there is but one God and all men are equally His children and therefore brothers to one another. Now in the evening of my days I realize more fully than ever that all religions summon their followers to the same fellowship under the fatherhood of God and the brotherhood of man. The day on which church, synagogue, mosque and temple shall unitedly refuse to sanction war for their followers will be the most glorious in the history of mankind. May the world religious conference help to bring near that day by focusing men's minds and souls on international peace as one of the noblest ideals of man's religious striving.

NATHAN STRAUS."

THE FRANKFORT CONFERENCE

In reply to a cable of thanks sent by the Secretary to Mr. Straus, this second cable was received:

"DR. HENRY ATKINSON,
*Universal Religious Peace Conference,
Frankfort on Main.*

Deeply appreciate your thoughtful cable. May deliberation of your conference result in glorious achievement for universal peace.

NATHAN STRAUS."

*"To the Executive Committee of the
Universal Religious Peace Conference in Frankfort:*

I beg to acknowledge the receipt of your kind invitation to participate in the conference which will take place in Frankfort.

To my great regret however, owing to reasons quite independent from my will, I shall not be able to go to the conference in question, and therefore I send you hereby my heartiest wishes that the endeavors and work of this conference, having for purpose the happiness of the whole humanity may be most successful.

Praying God that He may bless your work, I request you to further consider me as a member and assistant of your association and to send me kindly, at my official address, all reports and information, which usually are given printed to all members and all persons present at the conference. Also, please, let me have the copy of the minutes of this meeting as soon as it will be made up, that I may have an idea about the results attained during the last year, and may communicate same to my orthodox flock.

With kindest regards,

Yours very truly,

DIONYSIUS,

Metropolitan of Warsaw and All Poland."

The following letter was received from Monsieur Albert Thomas of the International Labor Bureau in Geneva:

"Monsieur the General Secretary:

I thank you very kindly for your invitation to take part in the work of the Preparatory Committee of the World Conference for International Peace Through Religion. I have little need to tell you how happy I would be to respond to it affirmatively for all the reasons which you invoke as well as for the sympathy which you have always shown the work of the International Labor Bureau, but the programme of public meetings to which the Bureau is already committed is excessively heavy and we are not able to take on

any more. I then am constrained, to my great regret, to renounce the sending of a representative by our association to your next public meeting. Nevertheless, I remain always disposed to help you by other means to orient your new Movement and to make more precise the points on which you will be able to carry through the Conference to practical effect. I wish that you would send me documents and suggestions which will be considered at your meeting which you think would be useful. If, on the other hand, you wish to keep me informed of your deliberations and your projects, it will then be possible to develop such a collaboration which I myself wish to see effective and fruitful.

Please accept, Monsieur, the General Secretary, the reiterated expression of my regrets and the assurance of my most distinguished consideration.

ALBERT THOMAS."

A letter was also read from the Lord Mayor of Frankfort regretting his inability to be present owing to his absence in Switzerland.

General Secretary's Report

In reporting his trip through the East, the General Secretary, Dr. Henry A. Atkinson, said:

India

In carrying out the agreements reached at the Geneva Conference, I left Venice bound for Bombay, Friday morning, December 22, 1928, and arrived in India, Monday, January 7, 1929. Letters had been given me to the leading men of India, representing government, editorial, civic, religious and business life. Through the courtesy of the Archbishop of Canterbury, the Bishop of Winchester and Mr. Wickham Steed, I secured a very interesting interview with the Viceroy and found him wholly sympathetic with the plans we have developed for holding the Conference. In fact he himself suggested that the Conference be held in India. He was much interested when I told him that that matter had been discussed by many representative Eastern men.

Through my introductions, and especially through the kindness of Professor Wadia, I found many doors open that ordinarily would have been shut. I spent a day at Sabarmati and had an interesting interview with Mahatma Gandhi; spent the day at Santiniketan with Dr. Tagore. My trip took me from Bombay to Mt. Abu, ancient shrine of the Jains; to Agra; Delhi, where I came in touch with the leaders of Islam; to Lahore and Amritsar, where I met the Sikhs; Lucknow, Cawnpore, Calcutta, Rangoon, Madras, Madura and Colombo. From there to the Straits Settlements, to China, Japan, and not being satisfied with my former visit in China, I came back and visited it the second time, in the hope that I might be able to penetrate more deeply into the country. This was not possible, owing to the new trouble that had broken out. I did, however, meet many interesting characters and received helpful suggestions. In addition, on my way back, I visited Indo-China and saw something of the French Colonies. Here I was able to meet a number of the leaders and was assured of such cooperation and help from them as we may need. I also came in touch with the Buddhists of Siam. They will be represented through a committee named by themselves.

In every place, I visited the temples and shrines and met the priests, religious leaders, social workers, and as far as possible tried to familiarize myself with the life of the people. The country people in India and China are by all odds the most important factor in the present day situation. From the first I was impressed with the importance of country life in the development of India. There are only half a dozen cities of any great importance in India: Bombay, Calcutta, Madras, Madura, Delhi, Lahore and Lucknow, just about exhaust the list. On the other hand, there are 600,000 villages and it is to these villages one must look if he would find the real soul of India. Of the 320,000,000 people living in India, the preponderant majority of them are found in these villages. What the few in the cities think will only gradually affect the life of the villages, and until it does, there will be no forward movement of any particular significance.

It is difficult to condense the impressions of months of travel into a few hundred words. I will never forget my visit with Mahatma Gandhi. He impressed me with his spiritual intensity and with his singleness of purpose as being one of the world's greatest men. He is a saint and at the same time a leader of his countrymen in a practical way. Dr. Tagore is carrying on the marvellous experiment of his school near Calcutta, where I spent a day; I met Dr. Ansari, leader of the Moslems; K. Natarajan, Editor of *The Social Reformer* in Bombay, one of the best versed men in social affairs that it has ever been my privilege to meet. At Amritsar I had the rare good fortune to make the acquaintance of the leaders among the Sikhs. At Benares, through Dr. Dhruva, I came to learn something of the life of the Hindus in that old sacred city. In Calcutta, Madras and Madura, as well as in the other cities I visited, men and women with whom I came in touch all expressed their interest in the thing we are trying to do.

I succeeded in forming a committee known as "The All India Committee" which is to represent Indian life and thought in the World Conference and on the Committee of One Thousand. On this "All India Committee" are representatives of every religion and every class in India. A similar committee was formed in Burma and another in Ceylon.

China

Representatives of various faiths were secured to cooperate with the committee in Singapore, Hongkong, Canton, Shanghai and Nanking. China represents a serious situation owing to the unsettled condition of affairs. There are, however, enough individuals who have interested themselves in our undertaking and pledged support to it, so that the religions of this country will be well, if not adequately represented.

Japan

In Japan I found a very interesting development. The Government has recognized the three principal religions—Shintoism, Buddhism, and Christianity, as being equally worthy of consideration, and through a Department of Religions, they have contact with the Government. The officials arranged a meeting at which I presented the cause of our Conference; a committee was named to cooperate in preparing for the Conference and the Japanese representatives were officially appointed.

There needs to be further work done in China, and a visit should be paid to the Philippine Islands, Java, Borneo, and some of the other parts of the East where there are millions of religionists who should be represented in this Conference.

My trip was a long one, touching many points, but by keeping at the task I was able to gather much information and secure much cooperation and help. I felt that now it will not be a question of whether or not the religious forces of the world will support the Conference, but rather a question as to whether we can devise such plans and carry out the purpose of the Conference in a way to make it really helpful.

I was satisfied, at the end of the trip, that the task which we have undertaken is bigger than any of us had ever conceived. Its possibilities are almost infinite.

When the Conference meets it will need to take into consideration some new factors that are dominating the life of the people east of Suez.

First of all is the determination of the people to have a larger voice in the control of their own affairs. The era of white

domination over the rest of the world is drawing to a close. "The White Man's Burden" has proven to be in most cases, the weight of a white man carried on the shoulders of the colored races. This old type of imperialism and the blind worship of the *status quo* is at an end.

The second factor that will need to be considered is the development of a new spirit among the youth of the world. The Youth Movement in India and China is one of the most powerful forces operating today. It cannot be dismissed as merely the extravagances of a few enthusiasts. It is much more fundamental and revolutionary in its nature.

Third, the impact of Western standards of living is bringing about great and vital changes in the thought and life of the people of the East—machinery, modern improvements, sanitation, the fight against disease, improved methods of agriculture, the development of the factory system—all of these things are making war upon the old customs and traditional faiths and mode of life of the people. Materialism and a mechanical view of life are the foes today of Hinduism, Mohammedanism, Shintoism, Confucianism, Buddhism, and the other religions of the East, just as they are the foes of Christianity in America and Europe. The same fight, the same forces, the same defeats, and the same victories are common to all the religions. An old Chinese Confucian in Rangoon told me of the difficulties in maintaining a religious attitude of life in his circle, and he used almost exactly the same words that a Christian pastor would use in speaking of the difficulties of a church located anywhere in the West.

Another powerful influence that is making itself felt is the new emphasis put upon the importance of rural life and the new attitude regarding the future by the rural population. The millions of people who live on the land are for the first time in all their history becoming articulate. They are demanding a place in the legislative assemblies and their voices are being heard in all discussions of all questions that affect the future material and spiritual welfare of the world. They are demanding a larger share of the good things of life for themselves. The Farm problem in America and the Rural problem in Europe is the same as the problem of the fellahin in Egypt and Palestine, the ryots in India and the coolies in China.

The great mass of the people at the bottom, which is so much a part of the traditional life of the East, is today in a ferment. The dispossessed of the earth are clamoring for a place of their own among their fellowmen. The "depressed classes" of India have established a fellowship, have a leadership, and are being represented in local governments, religious, educational and other circles. The man at the bottom refuses to believe that God intended him to stay there permanently and the mighty forces that are stirring up our generation are putting this man in a higher and better position than he has ever occupied before.

Another group coming to self consciousness, is the women of the East. Were I to give in categorical form the important movements throughout the East and indicate their importance by their position in the categorical scale, I should put the forward movement among the women as very near the top. No people ever rises higher than the position of its women. Just as long as half of the human race is condemned to an inferior position, so long the race will remain below one-half the position it might occupy. The changed status of women and the new attitude is noticeable in India, China, Japan, and throughout the entire East. It is to this great improvement of the conditions of the women, for the women, and largely by the women, that some sages, and otherwise, wise men, look with suspicion and disfavor, and even with fear, because of what is taking place in the home. No one, seeing the situation, who has any sense of moral and social values, will fail to see the almost infinite possibilities of good in this revolution that is taking place.

Behind all of this ferment and all these changes, are the war and its disillusionment; the lowering of the prestige of the white races; the onslaught made by industry and commerce—but the greatest factor of all in bringing about these changes is education. Through the missionaries and the missionary effort, new ideals in regard to education have come to the people of the East. Commerce has opened the doors and let the people out. Youth has studied in Paris, Berlin, London and America and has come back with new ideas and new conceptions. Schools have been established in these countries and the mighty influence of modern education is making itself felt.

This is no time to be unduly optimistic, nor is it a time to be lost in the depths of despair. "The old order changeth." Many of our cherished ideals will have to be abandoned, but these innovations in the East today mean progress and the sky is brighter with hope for more millions of people right now than at any other time in all the weary history of mankind upon the earth.

Everywhere I went I felt a real hunger for fellowship based on a genuine consideration of the meaning of brotherhood, and a willingness to cooperate in every plan which promises peace and security with liberty. This was indicated by government officials, religious leaders, teachers, preachers, business men, travellers—men and women of all types and all kinds. The progress and development of our plans must be pushed to completion.

I wish to close this report by giving my conclusions in regard to the situation in the East and the prospects for the holding of the World Conference for International Peace Through Religion, as well as some observations as to ways and means:

- I. The proposal to hold the World Conference for International Peace Through Religion is timely. It gains a response from every group and every individual to whom it is presented.
- II. The proposal is in accord with an almost universal movement. There are at least a dozen different groups in different parts of the world who are feeling their way and trying to secure co-operation in some similar enterprise. All of these groups are willing to join in the plan for the World Conference for International Peace Through Religion.
- III. The present day attack upon religion made by the naturalistic school of thinking is finding a reflex in the number of movements that are attempting to express religion in terms of human betterment.
- IV. The holding of such a conference will bring about an increased interest in the struggle for world peace, will help nations and political leaders and will give to the agencies such as the World Court, The League of Nations and similar organizations the moral backing of the united religious forces of the world.
- V. The arrangements should be perfected for the holding of the conference, the World Committee organized and then a large number of smaller group conferences held. A period of promotional work should be allowed and the conference itself probably postponed for a number of years.

- VI. A great deal of intensive promotional work needs to be done in China for no matter how completely the religions of the world may be represented, unless there is strong representation from China, the most important country at present in its influence for peace or war, the rest of the world will be neglected; and on the other hand when China finds herself her religion will become a dominating factor in the whole Pacific basin.
- VII. It will be of great value to the joint cause to perfect the International Executive Committee with representatives and have it meet at stated times. It will do much that cannot be accomplished through a large world conference.
- VIII. Arrangements should be made to send deputations to the various countries for establishing friendships and points of contact, and it should also be arranged so that these visitors will be received by the various religions and will have the opportunity to speak in the universities and colleges and to meet with smaller groups for the carrying on of discussions by means of question and answer.
- IX. A new literature needs to be developed which will deal with the whole question of religion as it relates to international affairs.

The principal reason that the religions of the world find themselves so often in opposition to each other is because they have only a limited opportunity of coming in touch with each other and therefore remain strangers. The reports that are given are usually made by those who are interested in propagating their own faith; consequently very often the outside world only knows of religion by its worst manifestations. Its failures are written large, its successes small; its great achievements are unknown; its weaknesses are pictured in dramatic form. An interchange and a world organization as a basis of understanding will be the prime necessity upon which the ultimate success of the World Conference will depend.

Nominating Committee

After general discussion the following Nominating Committee was appointed to consider nominations for the offices and commissions that were to be authorized by the Executive Committee: Dean Shailer Mathews, Chairman; Prof. R. M. Joshi,

Prof. E. Tomomatsu, Dr. F. W. Hauer, Dr. T. Rhondda Williams, Mrs. Ruth Cranston, Monsieur Julien P. Monod, Prof. Dr. Stefan Zankow, Prof. John A. Lapp, Mr. A. Yusuf Ali, Chief Rabbi Dr. J. H. Hertz, Dr. W. Ting, Father Francis J. Haas and Rabbi Stephen S. Wise. The General Secretary was made a member ex-officio.

Report of Special Committee

The Committee which had been appointed at the Paris meeting in December, 1928, to prepare the Agenda made its report and this formed the basis of the discussions in the sessions which followed.

The following resolutions and agreements were unanimously voted. Embodied as they are in the report of the Committee they are given here in full:

After careful consideration the Committee has come to the conclusion that the importance of the task set for the Conference, its magnitude and complexity and its infinite possibilities for good if wisely executed, with the danger of failing to rise fully to its opportunity if hasty and ill-prepared action is taken, demand that further preliminary preparation should be made before settling upon a definite Agenda for the Conference. The exact nature of the problem to be discussed should be more clearly understood and the drafting of the Agenda postponed until it can be undertaken in the clearer light of that understanding. It is therefore suggested that the Frankfort meeting devote itself to the consideration of ways to explore more fully the nature of our task and to prepare more completely the ground for the work of the Conference.

I. For this purpose the theme selected for the Conference, "What Can Religion Contribute to the Establishment of Universal Peace," falls easily into three main divisions which can be separately explored:

1. What are the influences in the world that make for war?
2. What are the spiritual resources of mankind with which these influences can be met?
3. How can these resources be set in motion and directed to bear upon the causes of war?

While the discussion of these questions could quite properly become the Agenda of the Conference itself, the Committee believes that this can be done more effectively under the direction of the smaller group that will meet at Frankfort and that the Conference will be in a far better position to take immediate practical measures to ac-

comply its purpose if it has before it at the outset of its deliberations the results of competent expert inquiry into these matters.

II. The Committee accordingly recommends that the Frankfort meeting set up the following International Commissions of Investigation:

Commission No. 1—

What are the influences in the world that make for war?

- (a) Economic and financial
- (b) Social and industrial
- (c) Racial
- (d) Political
- (e) Propaganda

Commission No. 2—

The spiritual resources of mankind with which these influences can be met.

- (a) Religion
- (b) Scientific
- (c) Cultural and institutional
- (d) Educational
- (e) Philanthropic

Commission No. 3—

Survey of the efforts made by the various religions, religious agencies and their adherents to further inter-racial and international understanding and peace.

Commission No. 4—

To suggest methods by which these resources may be set in motion, co-ordinated and directed to bear upon the causes of war.

III. The Committee suggests that each Commission be composed of not less than seventeen (17) members elected by the Executive Committee at this Frankfort meeting if possible, and in addition that the Executive Committee shall name one member of each Commission as Chairman, another as Secretary, and a third as Rapporteur whose task will be to write the initial report for the Commission which will then be submitted to the other members for their criticism and judgment.

IV. It is recommended that an EDITORIAL AND CO-ORDINATING COMMITTEE of five be named and that all reports be submitted to it to be combined, edited and prepared for printing in three languages—German, French and English—and that these reports, when so completed, shall be the basis of discussion at the World Conference.

V. In addition to these International Commissions, it is suggested

that *auxiliary commissions be set up by Japan, India, China, and by such other countries as may desire it*; that in each of these countries a report be written on each of these major subjects; and that these reports be submitted through their respective International Commissions to the Editorial and Co-ordinating Committee far enough in advance to enable the Committee to take into account local and national points of view in the final report to be submitted to the Conference.

VI. It is recommended that the *time and date for the holding of the World Conference be left to the Business Committee*, with the understanding that arrangements be made for the holding of the Conference somewhere in the Near or the Far East if possible, and that the Business Committee decide as soon as practicable and notify the members of its decision.

VII. It is recommended that all reports as provided for in this document be in the hands of the Editorial and Co-ordinating Committee not later than December 1, 1930. This gives more than a year for the preparation of these reports.

VIII. It is recommended that the Executive Committee and the International Commissions, together with the Editorial and Co-ordinating Committee, meet in special session in August, 1930, on such dates and at such places as shall be determined; that the report, together with the recommendations of the Editorial and Co-ordinating Committee, be made the Agenda of this meeting; that at the same time such other matters as may need attention be brought before the Executive Committee; and that sufficient time be given to this meeting to enable the Commissions to discuss thoroughly their reports.

IX. Following the meeting in August of 1930 the Commissions will then proceed immediately to put the reports in final form so that they may be printed and ready for distribution not later than December 1st.

X. After the reports are printed, they shall then be sent to all the members of the various committees, commissions and the elected delegates to the Conference. It is also suggested that these reports be made the basis of careful study by the groups in the various countries. In this way those who attend the World Conference will come with a mature judgment upon the matters to be discussed, and the Conference itself will be better able to take such action as will further the ends in view.

XI. It is recommended that this meeting of the Executive Committee, in accordance with the vote taken at Geneva, proceed to elect a President or joint Presidents of the World Conference, Vice-Presidents, and such other officers as may be needed to complete the organization of the Executive Committee.

XII. It is recommended that in accordance with the vote taken at Geneva, the Executive Committee assume complete responsibility for the holding of the World Conference.

XIII. It is recommended that the Executive Committee at this meeting consider and appoint a program committee among whose duties it shall be to determine the number of public addresses that are to be made at the World Conference, select the speakers and invite them to take their places on the program, asking them to deal with their designated problems and to furnish copies of their addresses so that they may be published as soon as possible.

XIV. It is recommended that the number of such addresses be strictly limited, and that, in addition to the discussion of technical subjects relating to the purpose of this Conference, a number of outstanding religious leaders be asked to preach from the view points of their respective faiths. Arrangements will be made so that those sermons may be given in appropriate churches, synagogues, temples or mosques in the city where the Conference is held, or in the convention hall where the meetings will take place, and may be attended by the general public as well as by members of the Conference. These services will not, however, be considered a part of the proceedings of the Conference.

XV. Your Committee strongly recommends that every effort be made to impress upon the members of the various committees, the delegates who will be invited to attend the Conference, and the general public in all countries through the press and in every other practicable way, that this Conference is not a conference of official representatives of religions, nor for the comparison or discussion of religious differences, but that it is a Conference of men and women who are primarily concerned in the application of religious and spiritual motives to international, inter-racial friendship and goodwill; that every problem will be discussed from the view point of its spiritual significance in relation to world peace; and that whatever results may be achieved will be achieved, not as a contribution to political, economic or social technique nor to religious controversy, but to the degree in which the spiritual forces of mankind can be set in motion toward the creation of a friendlier attitude between classes, groups, peoples and nations which will lead to the removal of those great causes which lie at the basis of modern war.

Place of Meeting

Dr. Arthur J. Brown pointed out that the resolution passed at the previous session not to hold the Conference in Geneva but somewhere in the East was voted on by only forty-three members of the Executive Committee out of a total of sixty-two in

attendance at the present Conference, and was lost by the narrow margin of twenty-three votes to twenty, whereupon a motion was made by Rabbi Stephen S. Wise to leave the decision to the Business Committee as to where the Conference should be held. It was voted then that the Business Committee be given full authority to select the place of the Conference, after taking due regard to the majority of opinion, and that if possible it be held in the East or Near East.

Election of Officers

The report of the Nominating Committee was next considered. After discussion it was recommended that a Business Committee be appointed to which will be given the power to execute the resolutions of the present Executive Session and to have charge of all the business connected with the Conference. This Committee is made up as follows:

Dr. Shailer Mathews,
Chairman of the Executive Committee
Dr. Henry A. Atkinson, Secretary
Pasteur Jules Jézéquel, Associate Secretary
Prof. Dr. F. Siegmund-Schultze, Associate Secretary
Mr. Marvin Lowenthal, Associate Secretary
Mr. Paul H. Steele, Associate Secretary
Mr. Mountfort Mills
M. Julien P. Monod
Mr. A. Yusuf Ali.

It was voted that the Business Committee act as the Program Committee of the Conference.

Owing to the importance of securing the widest possible representation in the officials elected by the Conference, it was noted that at least six (6) Presidents be elected and eleven (11) or more Vice-Presidents, together with the Secretaries and members of the Executive Committee.

It was also voted that the Business Committee be authorized to approach the persons named by the Nominating Committee, and when their acceptances are secured for the position to which they have been elected, their names be published as a part of the organization of the World Conference.

The Nominating Committee also submitted lists of the names of the persons who are to be asked to serve on the various commissions. It was voted that the Business Committee be authorized to approach these persons, secure their acceptances and to add such other names as they, in their judgment may deem advisable.

It was voted to appoint an Editorial Co-ordinating Committee, the members of which are to be named by the Business Committee.

It was voted that the Business Committee be requested to name a Publicity Committee with Arthur Porritt, of London, as Chairman.

Change in Name

Rabbi David de Sola Pool raised the question of a change in the name of the Conference. There was a long discussion in which many of the members took part. Finally it was voted that the name be changed from the Universal Religious Peace Conference to WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION. This brings the English name of the organization into accord with the French and the German. The Committee is firmly convinced that this name will more fully define the real purpose of the Conference.

It was voted to send a telegram of appreciation to Dr. Wilhelm thanking him in the name of the Committee for his services in organizing this meeting, and praying for a speedy and complete recovery from his illness which prevented him from attending the Conference.

The appreciation of the Congress for the kindness and courtesy of the Local Committee and the City Government of Frankfort was expressed by Monsieur Julien P. Monod. A formal vote of thanks to the City, the press, and the Local Frankfort Committee was passed unanimously. Frau Else Alken, City Counsellor and Vice-Chairman of the Local Committee, made a much appreciated speech in reply to the vote of thanks. On the proposal of Mrs. Ruth Cranston, a vote of thanks was passed to the Chairman for his services in presiding over the meeting.

After a period of silent prayer the Committee adjourned to meet at the call of the Business Committee.

